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history lesson, the pupil may and *must* always be contributing to the development of the subject, instead of the teacher always doing the maximum and the pupil the minimum of work.

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ARISTOTE ET L'IDÉALISME PLATONICIEN. By Charles Werner,
Docteur ès lettres. Paris: Alean, 1910. Pp. xii, 370.

This book, which is based on a close study of Aristotle and a wide knowledge of the modern literature of the subject, should be read by everyone who is interested in the fascinating problem of the relation between Aristotle's thought and that of his master. Put shortly, Dr. Werner's account of that relation is that Aristotle was much more deeply influenced by Plato's idealism than he realized; that he was anxious to correct Plato and improve on him, and to that end strenuously attacked the doctrine of ideas; but that, nevertheless, various important Platonic elements remain which he failed to eliminate in working out his system, although in his treatment of the main problems of philosophy he was able to open up many fertile veins of thought from which Plato, by the narrowness of his idealistic position, was debarred. The book is divided into four parts, dealing respectively with what may be roughly described as Logie and Metaphysics, Psychology, Ethics, and Theology.

Of these parts the first seems to me much the best. As a piece of exposition it is a good guide through the tangles of Aristotelian doctrine, and it brings out clearly the essential point which, according to Dr. Werner, marks the divergence of Aristotle from Plato. That point consists, he thinks, in Aristotle's refusal (accounted for by his preoccupation with such sciences as physics and zoölogy) to accept the fundamental Platonic assumption of a separation between the sensible world and the invisible world of true reality. For Aristotle, the sensible world is the real world, and is the proper subject of philosophy; and it is to explain how it can be real that he sets up his theories of matter, form, and essence. Dr. Werner argues, however, that Aristotle's attempt to identify form and essence breaks down,—a breakdown which is characteristic of his whole position, as it is caused by an attempt to reconcile the irreconcileable,—to maintain on the one hand his own doctrine of the reality of

the sensible, and to retain on the other hand the reality of the Platonic idea. "Aristotle's essence is Plato's idea; but the idea brought down from heaven to earth, the idea existing in sensibles. Transcendental realism has become an immanent realism." And this, we are told, involves a fundamental contradiction. Dr. Werner ends this section by discussing the Aristotelian theory that, side by side with the action of final causes (which is identified with 'nature'), we must admit the action of 'material necessity' or chance; a theory for which he claims the merit that it recognizes, along with the rational, an irrational element in reality.

The chief criticism which suggests itself as to Dr. Werner's method is that, while he is at pains to decide exactly what Aristotle's views were, he gives us little or no discussion about Plato's views; yet a parallel examination of Platonism was surely necessary, if we are to be convinced that Aristotle unconsciously included in his system a mass of ill-assimilated idealism. And this defect is more marked in the remaining three parts of the book. In the sphere of psychology Aristotle's theories are elaborately set forth, and Dr. Werner's conclusion is that Plato and Aristotle both reached, by different roads, the same result,—*viz.*, that thought is a complex of the elements of which reality is made, Plato reducing it to the elements composing the idea, while Aristotle reduces it to form realized in matter. But this conclusion must remain rather in the air in the absence of any analysis of Plato's theories on the subject. In the sphere of ethics, Dr. Werner takes the view that Aristotle's main position as to the nature of the good is, like Plato's, through and through intellectualistic and idealistic; but that, in his doctrine of pleasure, as a good which is indefinable in terms of 'the intellectual,' he advances to a new position which is purely empirical and incompatible with the former. In this Aristotelian theory of pleasure, moreover, Dr. Werner (in accordance, it seems, with the teaching of the late M. Gourd) finds the germ of the Kantian view that the conception of value presupposes that of freedom; but the connection of ideas here is not very clearly made out. Finally, Dr. Werner argues that Aristotle's God corresponds to Plato's ideal world, and he indicates rather vaguely various respects in which he thinks the Aristotelian conception to be superior to the Platonic.

The book would, as I have suggested, be more convincing if

it gave more information as to that Platonism with which Aristotle's theories are contrasted. What stage of the theory of ideas has Dr. Werner in mind, for instance? It would also, I think, have been better (at least for the reader who is not a specialist in the history of philosophy) if some attempt had been made to sift out what is valid from what is confused in Aristotle's thought. Dr. Werner does not try to give any coherent explanation of what Aristotle meant by such terms as matter, form, and essence, his object being not so much to discuss the notions themselves as to state the way in which Aristotle actually connected them; much less does he make any serious effort to decide whether, and to what extent, what Aristotle meant is true.

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THE PHILOSOPHY OF BRÁHMAISM, EXPOUNDED WITH REFERENCE TO ITS HISTORY. Lectures delivered before the Theological Society, Calcutta, in 1906-1907. By Sittánáth Tattvabhúshan. Madras: Higginbotham & Co., 1909. Pp. xiv, 388.

This is a book of great interest. It is an attempt to trace the historical development of Bráhmaism and to connect it with modern philosophical conceptions, both Eastern and Western. The general philosophical position of the author is that of Hegelianism, as interpreted by Green and Caird, to the former of whom in particular he pays a warm tribute of gratitude. A distinctive feature of his teaching is the importance which he attaches to the idea of immortality. On this point he connects himself with William James, being apparently unaware of the way in which the same idea has been emphasized by Dr. McTaggart and other Hegelian writers. The last two lectures of the course deal with some practical applications of the writer's general doctrines to some of the most pressing problems of social reform in India, with special reference to the caste system and to the position of women. The chief interest of the book lies in the striking evidence which it affords of the approximation of Eastern and Western ideas to one another. It would seem that there is not much difference between the 'New Theology' of India and that of our Western peoples; and it is pleasant to think that they have arrived at the same results by different